

Advent Review, AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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CHRISTIAN COMMUNION.

"Where two or three are gathered together in my name,
there am I in the midst of them." Words of Jesus.

Joyfully, joyfully, we will recline,
Jesus, our Lord, on that promise of thine:
"Where two or three shall together repair,
Trusting my promise to meet them in prayer,
I will be with them—my spirit impart—
I will give comfort to each waiting heart."
Joyfully, joyfully, we will recline,
Jesus, our Lord, on that promise of thine!

Peacefully, calmly, we gather to pray.
Resting at eve from the toils of the day;
Though we are wayward, oh wilt thou not guide?
Saviour, with thee we would ever abide!
Hearer of prayer and inspirer art thou!
Meet us while humbly before thee we bow!
Peacefully, calmly, we gather to pray.
Resting at eve from the toils of the day!

Pilgrims and strangers! Oh hear while we pray—
Hear us, and send us not empty away!
"Faint yet pursuing," our watchword shall be—
Nearer, dear Saviour, still nearer to thee!
Grant us thy presence—in thee we confide;
Hast thou not promised to lead and to guide?
Joyfully, joyfully, we will recline,
Jesus, our Lord, on that promise of thine!—*Sol.*

SAINTS' INHERITANCE.

BY J. N. LOUGHBOROUGH.

"Blessed are the meek; for they shall inherit the earth."
Matt. v. 5.

(Continued.)

CONDITION OF THE EARTH DURING THE THOUSAND YEARS.

A query doubtless arises in the mind of the reader: If the reign of a thousand years is in heaven, and the kingdom is not established on earth till after that period, what is the condition of the earth during the thousand years? Whatever condition it is placed in at the commencement of that period, must be its condition to the close, unless we have evidence to the contrary. We read in Isa. xxiv, 1: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Verse 3. "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Verses 5, 6. "The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

But, says one, it cannot be that this text proves the entire desolation of the earth; for there are "few men left." It does not say there are a few men left on the earth, but the testimony is that the "Lord maketh the earth EMPTY." "The land

shall be utterly emptied," &c. Then these few men left, are not on earth. We suppose those who are left are the saints, who, we have already shown, will go to heaven with Jesus after his second advent.

Jeremiah describes [Jer. iv, 23-27] the state of things after the earth is turned upside down: "I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." The Lord will not make a full end, for the good reason that the earth is to be restored, and then it will be given to man as his inheritance. The quotation above shows as desolate a condition of the earth, as when God first spoke it into existence. This desolation is in the day of the Lord, and as there is no proof that there is a man on earth again till the end of the thousand years, our position is that it is utterly emptied during that period.

We read in Zeph. i, 2, 3: "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." By reading verse 7, we learn when this is to be. "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests." In Rev. xix, 17 we read of "an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves to the supper of the great God." This is probably the sacrifice and guests to which the prophet refers.

In Isa. xlii, 9, we read: "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." The day of the Lord will desolate the land: so there are no mortal nations for the saints to reign over. The wicked dead have no resurrection till the end of the thousand years; and as the reign of the saints is with Christ, the earth must be desolate during the thousand years.

At the end of that period, as recorded by Zechariah, [chap. xiv.] Christ's feet will stand on the mount of Olives, and the mount of Olives will cleave half toward one sea, and half toward the other, and there will be formed a mighty plain. Upon that plain we understand that the city, New Jerusalem, comes down. The wicked are then resurrected, [Rev. xx.] Satan goes out to deceive them, they gather around the camp of the saints, and the beloved city, and fire comes down from God out of heaven and devours them. That fire which burns up the wicked, burns up the works of the Devil which are in the earth. By that fire the mountains are melted and run down like wax, and thus the deep caverns of earth are filled. The curse is forever swept from the earth, and when the fires of that day have subsided, the earth will stand forth in its restored state, beautiful and glorious, and will become the everlasting abode of the saints of God—the new earth wherein dwelleth righteousness,

which Peter says we look for according to God's promise. In noticing this promise we shall endeavor to give a

DESCRIPTION OF THE KINGDOM.

Human language is hardly adequate for the task, to set forth the glories of the better land; for, as Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." While here, as he says, "we see through a glass darkly, but then face to face." As a person looking through a darkened glass at the broad sun may get a correct outline of its disc, and yet its resplendent glory is hid, so we, by giving heed to those things which God has "revealed by his Spirit," may get an outline of that glorious kingdom, and yet not comprehend the glory which can be better felt than told.

Peter says, according to God's promise "we look for new heavens and a new earth." This promise is recorded in Isa. lxv. Peter, as we have before shown, reasons from this promise that the present heavens and earth are to be melted, and the works therein (dross) to be burned up. David is probably speaking of the same [Ps. cii, 26] when he says: "Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."

Peter, according to his testimony recorded in Acts iii, 21, looks forward to the time when Christ shall come to accomplish this work, and calls it "The times of restitution." John, while receiving his testimony on the isle of Patmos, heard a voice from Him which sat upon the throne, which said, "Behold I make all things new;" (not all new things.) David doubtless had his mind on the same point when he penned the testimony of Ps. civ, 30, where he speaks of the Lord's "renewing the face of the earth."

But we will pass these points to notice Isaiah's testimony. He says, "For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. lxv, 17. Here is the very promise Peter calls our attention to. "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying." Verse 19. This agrees with John's view of the matter, recorded in Rev. xxi, 4. "God shall wipe away all tears from their eyes." Some read this as though it meant, literally, as expressed by the poet,

"His own soft hand shall wipe the tears
From every weeping eye."

and the people still be left with sadness in their hearts. Not so: "What God doeth, he doeth it forever." How does the Lord wipe away tears? We answer, By removing forever from among his people every cause of grief. When Christ tells us [Rev. xxi, 4] that God shall wipe away all tears, he assigns the reason, "And there shall be no more death, neither shall there be any more pain." Yes,

"Pains and groans and griefs and fears,
And death itself shall die."

Verse 20. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." There have, in times past, been many speculative notions advanced on the above text, in

order to produce a harmony between it and other testimonies which speak of the same time, (the new-earth state,) as one in which there is to be no death. The first clause of the above verse, shows that there will "be no more *thence*," from the time the new-earth state is brought in, "an infant of days," (a short-lived child,) "or an old man who hath not filled his days," (premature old age.) All will eternally glow with the vigor of youth. The latter clause of the verse speaks of death, and cannot therefore apply to the new earth, for of the new earth state, John says: "There shall be no more death." If we abide by the rendering of king James' version, it must apply to what transpires just as that state is ushered in. The sinner, although he be an hundred years old, is accursed: Not permitted to enter the land, and dies *à child*, compared to the endless life those are to enjoy who live in the new earth state.

Some writers have adopted on this text, the reading given by Paganini, which is, "There shall be no more carried out thence to burial, an infant of days, or a youth, or an old man who hath not filled his days; for the man of a hundred years shall be as a youth." This rendering of the above text, certainly produces a harmony, and must be the idea designed to be conveyed, if the 20th verse is to be applied after the new-earth state is brought in.

"And they shall build houses, and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat." Verses 21, 22. Some object, and say, can it be that the saints will build and plant in the new earth? It says so. Where will you apply the testimony, if you attempt to refer it to the present state? Where is the man of whom it can be said that he shall not build, and another inhabit. Men here spend their whole lives, fitting up an inheritance to their taste, and just as they pronounce it fitted to their mind, they find themselves old men, die, and leave it to others.

"For as the days of a tree are the days of my people; and mine elect shall long enjoy the work of their hands." Verse 22. As the days of what tree? I reply the tree of life;* and if that be the tree referred to, then they will live forever; for God drove Adam out of the garden, lest he should put forth his hand and "eat of the tree of life and live forever." See Gen. iii. This reminds me of another testimony, in which the Lord says: "With long life will I satisfy him and show him my salvation." Ps. xci.16. A query arises here, namely: How long a life would it require to satisfy a man? If a man's body was racked with disease, and his life made bitter by disappointment and sorrow, he might perhaps come to a point where he could say, I have lived long enough, I want to die; but if he was surrounded with every thing that tended to his comfort and happiness, in a state where there was no death, no sorrow, no pain, no tears, would he be satisfied with anything short of eternal life? I think not.

Verses 23,24, show God's willingness to answer and do for his people, and that in that time the labor of their hands shall prosper and not be brought forth for trouble. Verse 25. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat." This can only apply in a state where the ferocious dispositions of the wolf and lion have been changed. But, says one, can the above apply in the kingdom of God? Are the saints to eat there? Yes. Christ ate after his resurrection, [Luke xxiv, 42,43.] If Christ ate why may not the saints? They are to be like him. See 1 John iii, 1, 2; Phil. iii, 21. Angels eat.

They appeared to Lot, and ate of the food he prepared. Gen. xix,3. David says of the Israelites: "Man did eat angels' food." Ps. lxxviii,25. The resurrected saints are to be as the angels. Luke xx,36. But Christ has declared that they will eat in the kingdom: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke xxii,29,30. Again Christ says: "Blessed are those servants, whom the Lord when

he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke xii,37.

"But," you say, "I did not think there were to be beasts in the kingdom of God." If the kingdom of God is to be a restitution to the primeval state, there will be beasts there. In Eden the Lord gave man "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth." Gen. i,26. And Micah testifies concerning Christ, [Chap. iv,8.] "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." If the first dominion comes to Christ, then he will have dominion over beasts as well as the earth and man. That the dominion which is to be given to Christ, is the dominion of the earth, is confirmed by David's testimony, [Ps. lxxii,8:] "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." David's testimony also shows that there will be beasts in the "renewed" state. In Ps. civ, 29,30, after speaking of beasts, &c., he says: "Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth."

(To be Continued.)

Power to Forgive Sins.

"WITH an absolute God," says Luther, "I can have nothing to do." But God is in Christ, reconciling the world unto himself, not imputing unto them their trespasses. If sinners are pardoned, it is in a way to impress upon them a sense of the greatness of the favor, that they may ever afterwards avoid sin, and have a lasting sense of obligation. In saving men, God glorifies the riches of his grace, and thus attaches them to his service by strong and tender ties. If they are forgiven, it is by him who died in their stead—pardon is extended to them by the hand that was once nailed to the accursed tree; they are justified by a righteousness wrought out by the perfect obedience and infinite suffering of the Son of God. The forgiven sinner may never be again brought into condemnation, for there goes along with this sense of security, an awe, created by the manner in which pardon is procured, which will lead to reverence and duty. There is forgiveness with thee, that thou mayest be feared. We are ransomed at a great price; our obligations are great to love and serve our divine Redeemer. Had we a thousand lives they ought all to be devoted to him.

Who are the subjects of forgiveness? Those who truly repent and believe. Faith is indispensable to forgiveness. According to our views of the Son of God will be the treatment we receive from the hand of the Lawgiver and Judge of the world. Repentance is inseparable from faith.

In the commission given to the first preachers, repentance precedes remission of sins. It would be inconsistent with our ideas of justice and of good government to pardon the impenitent, to show marks of favor to enemies of order—to clear the guilty. Where there is true faith in Christ there will be godly sorrow for sin. Repentance has been beautifully called the tear in the eye of faith. They shall look upon Him whom they have pierced, and mourn. None, therefore, can hope to be forgiven who do not turn from their sins unto God.

How important that we entertain right views of Christ's character! "The Father judgeth no man, but hath committed all judgment to the Son." The relations of the Lord Jesus Christ both to God and man are peculiar. Being the Son of God, he is especially interested in all that concerns the divine glory; he is both inclined and bound to sustain the divine government. Being the Son of man, he came to seek and to save that which was lost. He took upon him our nature, and, therefore, is anxious to raise it up from the ruin of apostacy. He is at once, the friend of God, and the friend of man. He has deep sympathy for sinners. He can be touched with a feeling of our infirmities. While he was

holy, harmless, undefiled, and separate from sinners, he never turned away from human suffering; he allowed all to approach him—the outcast and the vile. He listened to the cry of the poor blind mendicant. In the very act of exercising mercy, he vindicates the claims of justice; he is at once "the sinner's friend and sin's eternal foe."

What greater encouragement can any have to repent and turn to God than to know that Jesus Christ has the power to forgive sins? He has lived in this world of sin and sorrow; he is full of tenderness; he invites the weary and heavy laden to come to him and rest. Let every reader of these lines who has tasted of his love urge the impenitent to flee to him by faith.—*Evangelist.*

The Magnitude of Sin.

THE Scriptures everywhere present to our view sin in its true deformity. Not one of us can have a just idea of the guilt and enormity of sin in the sight of God. We have been so accustomed to live in the polluted atmosphere of this world, which drinks in iniquity as water and eats it as bread, that we cannot discern the sin which everywhere so completely surrounds us. My experience is briefly this. We find in the Bible these words: "We were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." For a long time I could not admit this declaration, it appeared to me so evidently an exaggeration; and even after God had by his grace turned my heart towards him, it was long before I could completely accept it. And even now, I cannot comprehend it to the full, though convinced that it is perfectly true; and if I do not realize it in my experience, the fault is entirely mine. It was this that made me comprehend the necessity of a witness existing before us, without us, and above us. I accept this declaration as coming from God, because I find it in his word, and I pray that he may reveal to me the full meaning of it by his Holy Spirit. I have, by the grace of God, attained (I do not say in a short space of time—these things do not advance so rapidly—but in an interval of several years) to a clearer view of this doctrine, and to a deeper feeling of its truth in my own heart; and I am sure that I shall some day acknowledge it to be the most faithful resemblance that has ever been traced of my heart—I mean of my natural, unregenerated heart. Let us pray that God would gradually more and more reveal to us our state of sin, though only by degrees; for he is well aware that if our knowledge of our own condition were to increase more rapidly than our knowledge of his mercy, we should fall into despair.—*Adolphe Monod.*

Faithfulness of Friends.

ON one occasion, the excellent Charles Simeon was summoned to the bed of a dying brother. Entering the room, his relative extended his hand to him, and with deep emotion said,

"I am dying, and you never warned me of the state I was in, and of the danger to which I was exposed from neglecting the salvation of my soul!"

"Nay, my brother," replied Mr. Simeon, "I took every reasonable opportunity of bringing the subject of religion before your mind and frequently alluded to it in my letters."

"Yes," exclaimed the dying man, "you did; but that was not enough. You never came to me, closed the door and took me by the collar of my coat, and told me that I was unconverted, and that, if I died in that state, I should be lost. And now I am dying, and but for God's grace, I might have been forever undone."

It is said that this affecting scene made a lasting impression on Mr. Simeon's mind.—*Self.*

Experimental Evidence.

FROM curiosity, a lawyer entered a meeting for the relation of christian experience, and took notes. But so impressed was he, that at the close he rose and said, "My friends, I hold in my hands the testimony of no less than sixty persons, who have spoken here this morning, who all testify with one

*So the Septuagint.

consent that there is a Divine reality in religion, they having experienced its power in their own hearts. Many of those persons I know. Their words would be received in any court of justice. Lie they would not, I know; and mistaken they cannot all be. I have hitherto been skeptical in relation to these matters. I now tell you that I am fully convinced of the truth, and that I intend to lead a new life. Will you pray for me?"—*Sel.*

The Weakest Point.

Does not Satan attack us in our weakest point? How he suits his mode of temptation to the disposition of the victim! Are you vain? In how dazzling a lustre will he place the pleasures of this poor world before you! Are you ambitious? In what splendid honor will he make the great things of man appear! Are you discontented? In what exalted light will he place advantages of others before your eyes! Are you jealous? In what strong contrasts will he place the kindness of the person you love toward another than you! Are you of an ill temper? How he will make you think everybody hates you, neglects you, despises you, or intends to slight you! Are you indolent? How wearisome will he make the slightest effort for another's good seem in your eyes! Are you too active? How useless will he make the hour of prayer, and thought, and reading, seem to you! He tempts us to what our nature is most inclined: he suits his allurements to our inclination. If we are of a quiet temper, he will not tempt us there; if we are only ambitious, he will not care to make us jealous; if we are too active, he will not tempt us to be idle. He knows us well; he drives our inclination to its far extreme.

"Whipping and Prayer."

"I GAVE her a whipping and a prayer in the closet." This remark was made by a Roman Catholic lady concerning her daughter. I was in a meditative mood when I heard it, and while we completed our journey I thought of the true relation of that prayer to the whipping, and I asked, Do all Protestant parents pray when they punish? I remember when a boy in the "old mountain home," that I received the whippings, but I could not remember the prayers. I did not hear God asked to forgive the wrong I had committed, and to aid me to profit by the punishment. I had "the whippings," but not the prayers in the closet. Do not fathers and mothers neglect to offer the latter as often as they give the former? Do not parents, christian parents, punish, not only without prayer, but without even the spirit of prayer?—*Zion's Advocate.*

As if in a view of some great struggle like that now approaching, there has been a vast improvement in the kind of missiles used in war. The old-fashioned horse-pistol, calculated to sacrifice the unoffending quadruped on which its discharger was carried, has been superseded by Colt's, or other equine revolvers, and the Minnie rifle will despatch a body of troops almost before they have come into sight. Then, we have the Armstrong gun, the name of whose inventor is appropriate, as this strong arm will carry a ball five miles that will still dance through the enemy's lines at that distance. Though we have spoken of this from a pacific position rather lightly, it is no joke to feel that your enemy can pop you over long before you can see his weapons, unless you use a telescope. Dr. Lardner advertises in the London papers that with the metal arsenium he can poison the air of a camp so that people will die if they remain there, and somebody else proposes to fire balls loaded with assefoedita into the enemy's quarters, which will speedily empty any garrison of its troops, provided with the ordinary olfactory proportions.—*New Bedford Mercury.*

DEEDS.—Deeds are greater than words. Deeds have such a life, mute but undeniable, and grow as living trees and fruit-trees do. They people the vacuity of time, and make it green and worthy. Why should the oak prove logically that it ought to grow and will grow? Plant it, try it; what gifts of dili-

gent, judicious assimilation and secretion it has, of progress and resistance, of force to grow, will then declare themselves.—*Carlyle.*

Spiritualism.

The extent of Spiritualism and its rapid progress may be seen by the statistics taken from the *Spiritual Register* for 1859 by the *New York Tribune*.

NUMBER OF PROFESSED SPIRITUALISTS.

Maine	40,000	Maryland	3,000
New Hampshire	20,000	Virginia	5,000
Vermont	25,000	North Carolina	4,000
Rhode Island	5,000	South Carolina	3,000
Massachusetts	100,000	Georgia	5,000
Connecticut	20,000	Kentucky	10,000
New York	350,000	Tennessee	20,000
New Jersey	5,000	Alabama	6,000
Louisiana	15,000	Mississippi	15,000
Arkansas	2,000	Minnesota	3,000
Ohio	150,000	Missouri	30,000
Michigan	70,000	Kansas	1,000
Indiana	50,000	Nebraska	1,000
Illinois	90,000	Florida	1,000
Wisconsin	70,600	Texas	20,000
Iowa	25,000	California	30,000
Pennsylvania	80,000	Oregon	1,000
Delaware	2,000	New Mexico	2,000

Total in the United States	1,284,000
Canada	40,000
Cuba	1,000
South America	15,000
The Eastern Continent	600,000

Total 1,940,000

The *Register* gives the names and addresses of 349 public speakers, and 238 professional mediums. The *Register* estimates that there are 1,000 public speakers, 40,000 mediums, public and private; that 500 Spiritual books and pamphlets have been printed.

Compare the above with the statistics for 1858! and it will be seen that there has been an increase of Spiritualists in one year of 302,500. J. W.

The London Times on the War.

THE London Times of the 11th has the following interesting estimate of the magnitude of the impending struggle in Italy.

"The brilliant campaigns of Napoleon's youth were made at the head of a few thousand men. Marengo itself was gained by 28,000, but the war of 1805 actively employed about 150,000 French, while in the campaigns of Wagram, Moscow and Leipsic we have incomparably larger armies brought into the field on both sides.—Now the war of 1859 begins on the colossal scale of the latter Empire, and the armies employed may attain dimensions such as no single state has hitherto been capable of producing. Presuming the struggle to be confined to France and Austria, and to the field of northern Italy, we shall have the spectacle of a combat in closed lists such as the world has never before witnessed. If both the antagonists fight well and stubbornly the conflict will be as interesting to the military critic as grievous to the philanthropist.

"Both France and Austria will be able to march almost all their enormous forces to the seat of war. Germany will, while the war is confined to Italy, be sufficiently the ally of Austria to guaranty her from any attack in the rear from Russia, but not sufficiently to disturb France by any demonstrations on the Rhine. It may be said that for some time to come at least, the influence of Germany will have the effect of leaving both sides free to use all their strength against each other. That they will use it there is no doubt."

"The seat of war adjoins the territory of each; railways and steamers transport their troops easily, and most of the long marches which enfeebled and diminished armies in the days of Napoleon will be avoided. Enormous masses of armed men can be taken to the country they are to fight in as comfortably as if they were merely making a change of quarters. With this facility of transport, and this power of using the whole of their great standing ar-

mies, we must expect to see two hosts gathered together on the plains of Italy such as no two single States ever yet opposed to each other. The numbers we do not pretend even to guess at. The French are pushing troops over the Alps and loading their ships of war with soldiers for Genoa. The supply of food will be the only limit to the number which can thus be brought into the field.

"The French probably have their information about the Austrian army, as the court of Vienna has its own about French proceedings. But Englishmen are allowed to know little about the matter. There is however, no doubt that the power which sent a quarter of a million of men to Sebastopol within eighteen months will be able to send that number into northern Italy. Considering that the whole of Italy, with 27,000,000 people may shortly be in insurrection, and that Sardinia has some 80 000 troops of her own already, it may be reckoned without exaggeration that more than 300,000 men may in the next two months, be put in a line to drive the Austrians from their carefully chosen and now famous positions in Lombardy. On the other hand Austria can and will no doubt, bring an equal force to the field. She does not want men, for the empire contains 33,000,000 souls, without counting the Italian Provinces. If the Finance Minister can find money to keep 300,000 men on foot in Italy, Gyulai will find work for them all. They will not be men to fight with the spirit and dash of Frenchmen, but they will be fine steady troops, superior in physique to their enemies; they will have all that science has achieved in the way of perfect weapons of destruction, and they will be commanded by officers who know that the eyes of Europe are upon them, and that they must fight now for the very existence of their Empire."

Praying and Doing.

As a general rule, God would not have his people pray without some corresponding activity, any more than he would have them act without prayer. He may for a time confine them to one service of petitioning; but it is only till they feel their dependence and become ready in all things to do his will. He says "I will yet for this be inquired of by the house of Israel, to do it for them;" but he will have all the inquiries made in a practical obedient spirit. He says "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. But in all this he requires that they unresistingly, cheerfully, follow his guidance.

When Moses on the shore of the Red Sea, environed with difficulties and threatened with dangers, made his appeal to God for deliverance the answer came in an unexpected form. "Wherefore criest thou unto me? Speak to the people that they go forward." When prayer is offered, not unfrequently the first answer consists in a plain indication of something to be done, and the doing of that thing becomes a condition of further light. Success at the throne of grace may be hindered by a single neglected duty. Jacob understood this when threatened with attack by an armed band, and made the best disposition he could for defense before he spent that night of persistent wrestling. He had "power with God," for one reason at least. He was a consistent petitioner; he did not ask God to do what he could do for himself.

Jesus would not raise Lazarus from the grave till the bystanders had taken away the stone. He who will not perform duty when fairly made known, may as well cease praying, for he will pray in vain. Ordinarily, God points out one duty at a time and lays it upon the conscience as primary and paramount, virtually saying, "Do that and then look to me for further illumination." Christ said "if any man will do his will, he shall know."—*Dr. Stow's First Things.*

A family without prayer is like a house without a door, exposed to every danger, and offering an entrance to every evil.

He that trusts the promises most firmly, will observe the precepts most cheerfully.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
BATTLE CREEK, SATURDAY, JUNE 11, 1859

WHO IS THE GIVER?

PEOPLE not unfrequently act as though they considered all that they possessed their own; as though they had exclusive right to dispose of it as they pleased, and as though when they did contribute of their substance to the cause of the Lord, they had done something for which they were entitled to great credit themselves. Every one, of course, has the power to dispose of his property as he sees fit; but he has no right to use it, otherwise than as the word of God directs: to provide for his own, and to advance the cause of his Redeemer. It is hard for the worldly nature, of which we are all apt to possess more or less, to be required to yield up the treasures we have acquired, and doubtless dearly loved, even if we have the privilege of having a trumpet pretty thoroughly sounded before us; but to be required to yield them up, without having the credit of having done anything ourselves, is harder still. Nevertheless such seems to be the light in which the people of God anciently looked upon the matter. See 1 Chron. xxix, 14-16. We have in this chapter an account of the offerings the people made to king David for the erection of the temple at Jerusalem; and when he and they had contributed liberally of all manner of precious stones, and gold, and silver and brass and iron, what does David tell them? Does he give them credit for having done some great thing? On the contrary, he speaks as follows: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own."

Here is the matter clearly spread out before us. All, of whatever we have or are, belongs to God. And however freely we may contribute of it to advance the cause of God, we do but give him what before came from his hand and is his own. It is with such feelings as these, that every one will be enabled to give, who does it with right motives and in a right spirit.

CHARITY.

THERE are those who studiously and persistently violate the law of God, and teach men so, who can and do apply to some of us, the term, brethren. We cannot respond by applying to them the same term; and for this we are subjected to the charge of being bigoted and uncharitable. Is this charge just? Let us see. Those who reject the Sabbath, very well know that the keeping of the Sabbath, even if it is a non-essential as they claim, involves no breach of christian character; they know that the observance of the Sabbath is not an index in us of any lack of love in our hearts to God, or any dislike to christian duties, or any disposition to evade the just requirements of God. Is there any just cause, then, why on this ground they should not apply to us the term, brethren? None at all. But with us the case is not so. If, as we claim, the Sabbath is an essential part of our rule of duty, a vital portion of the law of God, then to violate it, and zealously and incessantly fight against it as they do, does involve a breach of christian character. It does betray on their part an alienation from God, a dislike of christian duty, a desire not to be subject to the law of God; for the carnal heart is not subject to the law of God, neither indeed can be. Can we extend to such characters the hand of fellowship? We cannot. There is no breach of christian charity here; and the class above referred to, have no right to endeavor to bring us, on this ground, into an invidious comparison with themselves. The only reason they can ex-

tend the hand of fellowship which we cannot return, is because their standard is low, and their moral discipline loose; while we endeavor to maintain just the reverse. And the fact that they can call us brethren, notwithstanding we keep the Sabbath, is but an expression of their inwrought conviction, which every one can but maintain, that there is nothing so bad or heinous, after all in the observance of the Sabbath, even though no law should require it of us in this dispensation. While the course we feel constrained to pursue, is an expression of our sense of the sanctity of the law, and our displeasure at the course of those who live in its open violation. People, then, may call us uncharitable if they will; but we cannot lower the standard.

A COMPLAINT.

BRETHREN in different parts of Michigan often complain that it is seldom that they see one of our preachers, while the Battle Creek church have settled with them no less than five preachers. Well, certainly, there seems to be pretty good grounds for complaint. But we wish to say in behalf of the Battle Creek church, that they do not claim the labors of even one of these five preachers. Their society, and labors occasionally, and the society of their families, are indeed agreeable; but it often happens that there are in Battle Creek on the Sabbath, three of these ministers, and our churches around destitute, not having heard a discourse for three months. The Battle Creek church do not need this surplus help; in fact, we judge from the character of their meetings when they do not have preaching, that they could do quite well for six months without one discourse.

System in labor, or, in locating preachers' families near their fields of labor, may be called for as much as in benevolence. We would say to the churches in Michigan, send in your claims for a preacher to come and settle with you. Would to God we had enough so that one could be settled in each of the following counties: Ottawa, Allegan, Kent, Hillsdale, Jackson, Lapeer, Oakland, Livingston, Ingham, Eaton, Shiawassee, Clinton, Ionia, and others. At Hillsdale, Lapeer, Wright, and Monterey they have meeting-houses; but no preacher settled with them, who might preach to them on the Sabbath, when returned from a preaching tour.

And again, how much easier for the brethren to support a preacher's family with them, than off at such arm's-length, at Battle Creek. We say again to our churches, send in your claims for a preacher to settle with you, and let the complaint of too many preachers in Battle Creek cease. J. W.

VOWS.

"Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" Ps. l, 14-16.

The subject we have selected for our remarks is one that certainly has an application to us; for there is probably not one within the sound of my voice, who has come to the years of understanding, who has not made vows to God. In all probability many of those vows are yet unpaid. This language comes home to us with most solemn force—"Pay thy vows."

A vow is a solemn promise to God of doing some good thing. In ancient times a vow was considered very sacred. It was looked upon as a heinous offense not to perform that which one had vowed. When a person had vowed a righteous vow, there was no release for him from that vow. Lev. xxvii, 28, 29. Although, after they had promised the Lord to bestow some of their flocks, or substance, they might seek to be released from that vow, there was no release. If they failed to fulfill such vows, they not only sinned, but the thing vowed was either by force applied as they had vowed, or killed. This sin of failing to pay their vows is probably that to which the wise man refers when he says, "It is a snare to the man who devoureth that which is holy, (consecrated by solemn vow,) and after vows to make enquiry." That is, if a person should make a solemn

promise to bestow a certain amount upon the cause of the Lord, and after such promise bestow it for his own selfish ends, and then begin to inquire into the justness of his vow, he would be ensnared.

It did not seem to be a sin not to vow; but when a vow was made, it was a sin not to perform. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee: and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee." Deut. xxiii, 21, 22. Again, we read, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin," &c. Eccl. v, 4-6. From this text we understand that it is no sin to refrain from making vows; but it was playing the fool with the Lord to withhold the paying of a vow after having made it. A person who refrained from vowing was somewhat like one who refrains from complying with the plan of salvation offered in the gospel. If they strictly conform to the conditions of offered pardon, they may obtain pardon; but if they fail to comply with these conditions, they deprive themselves of that pardon, and at last they must die. Not for failing to get pardon, but for their sins. Their sin does not consist simply in failing to obtain a pardon; but in failing to obtain a pardon they place themselves where their sins must fall upon their own heads. So with vows; the sin does not consist in not making vows, that is left optional with us. But if we make vows, when we fail to meet them it is a sin.

We have made vows which are not yet paid, and this testimony speaks to us: "Pay thy vows, . . . and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Here is a precious promise of being kept in the day of trouble; but its conditions are, "Pay thy vows, . . . and call upon me." Whether David penned this Psalm especially for this time or not, we cannot say; but it surely teaches that the Lord will not hear in the day of trouble those who call upon him, while their vows are still unpaid. We expect a "time of trouble such as never was," when nothing but the hand of the Lord can protect us. Do any wish to secure the favor of the Lord in that time? They must now pay their vows unto the Most High. This language reminds us of that in Ps. xci, 9, 10, "Because thou hast made the Lord, which is my refuge, even the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." This promise of being kept during the plagues, is because the Most High has been our habitation. To make him our habitation we must be living in that manner that it can be said of us that we abide in the Father and the Son. John xiv, 23. This can only be said of those who share largely of God's Spirit. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John iv, 13.

It requires complete consecration to God to fit us for that time of trouble. The Lord says, "Pay thy vows, . . . and call upon me, I will hear thee." This reminds us of a peculiar promise of the prophet Malachi. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Although this may have been written with reference to the tithing of the flocks and herds, yet, even then, it would represent that work which is to be accomplished by us in offering our sacrifices of a broken and a contrite spirit, and paying all our vows to God. "Bring in all the tithes," or, in other words pay all thy vows. Fulfill all thy promises that thou hast made to the Lord to serve him, and sustain his work, and prove me now herewith." Test the Lord's promise. See if the Lord is not as good as his word, if we comply on our part. See if he "will not open you the windows of heaven, and pour you out a

blessing, that there shall not be room enough to receive it." This pouring out of God's blessing doubtless refers to the "latter rain" of God's Spirit when, as the Lord has said by Joel, "I will pour out my Spirit upon all flesh," &c. If we would share in these blessings, we must bring in all the tithes, or pay our vows.

Our vows, if really accepted of the Lord, are of the most solemn character; even more so than those of ancient times. Their vows were heard by human witnesses, and if there was any failure in paying them the testimony of these witnesses was to have an important bearing in the final settlement of the case. Our vows are not left simply to human witness; but the Lord himself is witness in a special sense. When we vow, a solemn promise is made on our part to do that which we believe the Lord is requiring of us. If our vows are made in sincerity of heart, the Lord approbates, and shows that he accepts our vows by letting his Holy Spirit rest down upon us. Thus we are brought into covenant with the Lord. We, on our part, are to fulfill our vows, and the fulfillment of this condition will secure to us a continuance of God's favor.

Our vows are made under various circumstances. Sometimes when the hand of affliction rests upon us; but always, if made considerably, when we want to secure the favor of the Lord, and the smiles of his countenance. The very fact that the Lord lets his Spirit rest upon us when we make our solemn vows, is evidence that he accepts those vows. Are not our vows written in heaven? We are to be judged out of those things which are written in the books, according to our works. What a solemn thought? Our vows are all recorded, and we are being rapidly borne on to the time when we must meet the Judge in our own persons! Shall we meet him over a record of broken promises? Or will we now pay our vows?

A solemn vow was made by you at your conversion. You solemnly pledged to the Lord that you would strictly obey him. The Lord accepted your confession, and your vow, and let his Spirit, like the gentle dew, settle down upon you. Have you lived up to those solemn promises? If you have not I would entreat you in the name of the Lord, "Pay thy vows unto the Most High."

When you saw the light of the Third Angel's Message, its solemn truths found a large place in your heart. You looked upon it as the last message of mercy to man, and felt awful solemnity in view of the time in which we live. While thus feeling the force of truth, under the vividness of first impressions, what solemn vows were made by you that you would ever honor the cause you had espoused, and show by your lives that you believed the Third Angel's Message. Where are those vows you then made? Oh! says one, I do not feel now as I did then. But is the truth any less powerful now than then? If you do not feel as you did then, is not the fault in yourself? If you have lost your feeling, do not be afraid to look back and search up your vows. "Pay thy vows unto the Most High," and see if, when you live out the truth as you vowed to do it, if you will not feel all the force of truth on your heart you ever felt.

But still other vows have been made by you that have not been paid. After embracing the Third Angel's Message, perhaps you did not see things move on as rapidly as you expected, and some began to throw off the watch, and settle down into carelessness and a general stupor, which was broken by the proclamation of the testimony to the Laodiceans. As this was proclaimed, it was set home in power by the Spirit of God upon our hearts. All felt constrained to say "It describes our condition exactly." When the rebuke of the Lord was given, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," what zeal and earnestness seemed for a time to be manifested among the people of the Lord. Each feared to tarry then lest he should be spued out of his mouth. Brethren, you who were striving to follow the truth then, let your minds run back and meditate upon the solemn vows you made. Did not you with fasting and weeping vow unto the Lord that you would open your heart, that you

would leave the world, that you would live out the solemn truth? Think of these things, and remember that all those vows are written in heaven, and that we soon must meet them unless we pay them.

When the Laodicean message was given, we thought surely the message of the third angel would soon go forth with a loud cry. All that were not zealous the Lord will spue out of his mouth. Indeed, the message did look like one calculated to fit up God's people to engage more heartily in his work. More than two years have passed since that message was first given. Some who then manifested much zeal have fallen. Others, who were indifferent, have since been awakened to a sense of their danger, and begin to manifest zeal in the cause of the Lord. The Lord's ways are not our ways, and we should in this remember that the long suffering of our God is salvation.

When the Lord gives solemn truths to men, a space of time is granted for them to develop character. We supposed the spueing out was immediately to come; but character must first be developed. Some were then stirred by the zeal of others. God is weighing his people. Now is the time in which there is the most danger. Will any remain stupid? The Lord will not always bear with them. His work will shortly be revived more powerfully, and the lukewarm will be spued out of his mouth. Brethren, let us not tarry here; but search up, and renew all these vows, and pay them unto the Most High.

Since the testimony of the true Witness has been proclaimed, as we have felt from time to time our danger, and have been made to understand that we were entering the great shaking time, and that many of us were liable to be shaken out unless we were more zealous, how many of us have made solemn vows that we would be more in earnest, and we have felt to cry with God's servants, "Spare thy people O Lord, and give not thine heritage to reproach."

The promise of the Lord is, to those who pay their vows. "I will hear thee, and thou shalt glorify me." The Lord is glorified in our bearing much fruit. John xv, 8. Except we abide in the vine (Christ) we cannot bring forth fruit. Verse 4. We can know that we abide in him by the witness of his Spirit in our hearts. 1 Jno. iv, 12. His Spirit we shall obtain if we pay all our vows unto the Most High. In verse 16 the Psalmist says, "But unto the wicked God saith, what hast thou to do to declare my statutes?" &c. It seems from this that God's people are to pay their vows, that they may get fitted up to declare the Lord's statutes and preach his truth. It is not by might nor power, that the Lord's work is to be accomplished, but "by my Spirit." This view of the subject leads David to say in the next Psalm, [li. 10-13,] "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." If the Lord's Spirit helps to preach, the truth will take effect. God's servants need a fresh unction from on high, and the Spirit to set home the truth upon the hearts of those who hear. Oh let us strive more earnestly to get the joys of the Lord's salvation. Know ye not that your body is the temple of the Holy Ghost? God's Spirit will fill our hearts, if we defile not the temple. If we are the channels through which light is to be given to the world, how important that these channels be kept free; that we be filled with the Spirit; that our cups may run over, and others share of the Lord's salvation.

Brethren, throw open the flood-gates, and let the Spirit fill your hearts. You have longed to see the truth spreading and have thought where an effort was being made to get the truth before the people, if this or that gift was there, the people would move. Brethren, rather pray, Oh Lord let thy free Spirit uphold thy servants, and speak through them to the hearts of men. When the Lord speaks through his servants, preaching is effectual. And unless the Lord's Spirit is in the work, the words of your best

speakers will not move the people. Let us, then, no longer grieve away God's Spirit; but search up our broken vows, determine to be more in earnest about this work, and pay our vows unto the Most High.

J. N. L.

UNIVERSALISM.

THE *Southern Churchman* says: "What the principles and tendencies of Universalism are, may be seen from the following hymn, which was written by an Episcopal clergyman of talent and piety, of this State, to be sung at the dedication of a Universalist church. The Universalists had made a public call on the talented musicians of the town—nothing being said about their religion or even morals—to assemble for the purpose of practising some suitable pieces of music for the occasion. The Episcopal clergyman not being a musician took the liberty to furnish them with some suitable verses, and although the sentiments are in perfect accordance with Universalism, it was deemed unadvisable to sing them."

Sinners! Christ at last will have you—
He no wrath on you will lower;
But his boundless love will save you
In your sins by wondrous power;
It is able, it is able,
Pray no more.

Never pray for life eternal:
This you cannot fail to see;
With the vilest be fraternal,
Heaven the abode of all will be.
O be joyful, O be joyful,
Heaven is free.

Free for all of every nation,
Every language, color, clime;
None can die without salvation,
Though like Nero's be their crime,
Welcome Nero, welcome Nero,
Heaven is thine.

Nero might have feared that mercy
Never could his sins efface,
Now we know it is not hearsay,
Nero was a child of grace;
Happy Nero, happy Nero,
Heaven's thy place.

What a happy, motley party
Must in such a heaven convene;
Every man, whatever his heart be,
In that wondrous world is seen.
Tyrants, pirates, knaves and murderers,
—What a scene!

Methodists and Presbyterians,
All their lying wonders tell;
Baptists and Episcopalians—
There's no wrath we know full well.
Sing, ye sinners—sing, ye sinners,
There's no hell.

'Tis this doctrine cools our frenzy,
Stays the hand to murder driven;
Who would kill a man through envy,
Thus to send the soul to heaven?
By the knife of the assassin,
Heaven is given.

Sing, O grace is all extended,
Yes, 'twill save a world from thrall;
Good and bad in one are blended—
Herod, Howard, Paine and Paul.
Come, ye mortals, saint and villain,
One and all.

THE public journals speak as follows: "The European news is startling; the war has actually begun! It is apparently of little use to cry peace, peace! any longer. England has taken herself and influence out of the way. Russia sympathizes with France. Prussia is considering it. Napoleon has evoked the terrible war-spirit of the nations—been always skillfully successful in keeping the moral sentiment of Europe on his side—appealed to the patriotism of each independent nation with signal success, and waited patiently for his chances. We don't believe this war will end with a single campaign; on the contrary, it is likely to be continued till all the governments of Europe have been successively drawn into its roaring whirlpool. The harvest will be ours in the United States, if we know how to take the advantage of it; but the appearances are manifest that we shall have questions on our own hands soon, that will take our highest energies, and our longest patience. *The future is full of agitation everywhere.*"

MY HOPE.

I'm looking for a glorious home,
A country bright and fair,
Where no dread curse is ever known,
Nor sin shall enter there;
It is that good and heavenly land
Promised so long ago,
To all who keep God's just commands,
And only Jesus know.

I'm looking for a kingdom here
For which the pilgrim sighs,
Which on this earth will soon appear,
To greet our joyful eyes;
Jesus, the true and rightful heir,
Will reign on David's throne,
He will the royal scepter bear,
And claim the power his own.

I'm looking for the coming One
In glory and in pomp,
To raise from earth his sleeping sons,
With sound of mighty trumpet;
To give the saints eternal rest—
To save from death and sin,
To consummate my hope so blest—
Come Saviour, come again!

FRANCIS GOULD.

East Brookfield, Vt.

ISA. III, 16--26.

MOREOVER Jehovah saith, because the daughters of Zion are haughty, and walk with stretched forth neck and wanton eyes, walking and mincing as they go, and making a tinkling with their anklet-rings; therefore Jehovah will make bald the crown of the head of the daughters of Zion, and Jehovah will expose their nakedness. In that day the Lord will take away the ornaments of their ankle-rings and their net work and their crescents, the ear pendants and the bracelets and the mufflers, the head dresses and the step chains and the girdles and the perfume boxes and the ear rings, the finger rings and nose jewels, the costly garments and the mantles and the cloaks and the purses and the mirrors and the fine linen and the turbans and the veils. And it shall come to pass that instead of perfume, there shall be putrefaction, and instead of a girdle a rope, and instead of curled hair baldness, and instead of a mantle, a girdling of sackcloth and a fire-scar instead of beauty. The men shall fall by the sword, and the mighty in the war. And her gates shall lament and mourn, and she being desolate shall sit upon the ground.

[The above paragraph from Bernard's revised and enlarged version of the Bible, is given for the critical and curious. It shows how extravagantly the daughters of Zion anciently went into the gewgaws and superfluities of dress. But mark, their harps were soon after hanging on Babylonian willows, and themselves captives in a heathen land. Things written aforetime are for our instruction upon whom the ends of the world are come. Sisters don't be high-minded but fear.] G. W. A.

BENEVOLENCE.—Shall we speak of our benevolence, we who are reaping what others have sowed, the commands of God and faith of Jesus, the unsealed book of prophecy, the whole book of man's history sacred and profane, all the past of man's career from Eden almost 6000 years, down to 1859 since the advent of our blessed Lord; all this spread out like a map before us, the rise and fall of nations, and of heroes who figured upon the platform but now slumber till the resurrection? For us the book of prophecy, for us the chronicle of time, for us the map of history! To other ages these were a pastime, a study, an exercise to enrich the mind. To us they are practical data, enforcing important doctrines; and to us they unlock the future; combined they seem to unfold future glory; and by the influence of the Spirit shining upon the printed page, they form a luminous combination of light which thrown upon the future, causes the holy city, which John saw in the distance to loom upon our vision, as almost here.

With such rich possessions in hand and in prospect, can we think any earthly treasure dear to us, except to invest in the work of God? now when the terrors of the judgement are upon us, now that the lightnings of the 2nd Advent almost cast their reflections upon us, shall we plan for future wealth

here? Is it benevolence to invest our funds in the bank of heaven—a bank so soon to make its dividends? Is it not a pleasure, a privilege? J. C.

PATIENCE OF THE SAINTS.—What an ordeal was that the waiting ones passed through when the time of the 2300 days period closed in 1844; a trial of "faith and patience," of persistent fidelity amid scoffs and jeers, amid disappointment and darkness. Did the martyr need help, who grasped the stake while the flame consumed his flesh? Truly he did but all was clear duty to him; no suspense in anguish; but here the disappointed ones had for years to cling by mere faith to an unseen hope amid the bitterest scorn and contempt, with keen mortification and disappointment. God saw and will reward them. J. C.

Sanctification—A Requirement of God.

1 Thess. iv, 3. For this is the will of God even your sanctification. Chap. v, 23. And the very God of peace sanctify you wholly and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

John xvii, 17. Sanctify them through thy truth, thy word is truth. Verse 19. And for their sakes I sanctify myself that they also might be sanctified through the truth.

Heb. ix, 13-14. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ who through the eternal Spirit offered himself without spot unto God, purge your conscience from dead works to serve the living God. Chap. x, 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Verse 14. For by one offering he hath perfected forever them that are sanctified. Chap. xiii, 12. Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate.

1 John i, 7. But if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin. Rev. i, 5. Unto him that loved us and washed us from our sins in his own blood. Eph. v, 25.—Husbands love your wives even as Christ also loved the Church and gave himself for it. Verse 26.—That he might sanctify and cleanse it with the washing of water by the word. Verse 27. That he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

Titus ii, 14. Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. 1 Cor. i, 2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus. Verse 30. But of him are ye in Christ Jesus who of God is made unto us wisdom and righteousness sanctification and redemption.

1 Cor. vi, 11. And such were some of you but ye are washed but ye are sanctified but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Heb. ii, 11. For both he that sanctified and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren. Rom. xv, 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable being sanctified by the Holy Spirit. 2 Cor. i, 22. Who hath sealed us and given us the earnest of the Spirit in our hearts.

Eph. i, 13. In whom also after that ye believed ye were sealed with that Holy Spirit of promise. Verse 14. Which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. Chap. iv, 30. And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. 2 Thess. ii, 13. But we are bound to give thanks always to God for you brethren, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. 1 Peter i, 2. Elect, according to the foreknowledge of God the Father through sanctification of the Spirit and sprinkling of the blood of Jesus Christ.

Now a few questions drawn from these precious words of truth.

I. Does God in his Gospel require his people to be sanctified wholly as a privilege and duty? Most

certainly. This is evident from the scriptures before us. And why? Because,

1. It is his will. His command is, Be ye holy, for I am holy.

2. Christ gave himself for us in order to our sanctification. His blood cleanseth from all sin. Jesus prayed for our sanctification.

3. Without sanctification, we are unprepared for Christ's coming and kingdom. Hence, it is indispensable as a privilege and duty. For our sakes he sanctified himself that we also might be sanctified through the truth. Without holiness, no man shall see the Lord. Blessed are the pure in heart, for they shall see God.

II. What is sanctification? I answer,

1. It is holiness.

2. It is purity of heart and life. "He that hath this hope in him purifieth himself even as He is pure." What hope? The hope of being like Jesus at his coming.

3. It is a cleansing from all sin. The blood of Jesus Christ, his Son, &c.

III. How are we to be sanctified or made holy and pure, cleansed from all sin?

1. By the work of the Spirit upon the heart, convincing us of the importance of the blessing and the means by which it is to be attained, as revealed to us in the word of God. By the Spirit in its work upon the heart, creating within us earnest desires for the attainment of the blessing. By the Spirit within us, leading us into all truth and sealing us unto the day of redemption.

2. By the efficiency and power of the blood of Christ to cleanse from all sin.

3. By unwavering confidence in the word of God, as God speaking to us in his promises. "For all the promises of God in him are yea and amen to the glory of God by us."

Faith, all important faith, in God's word will appreciate the importance and attainableness of the blessing. Faith in God's word will prompt to earnest desires for its attainment. Faith in God's word will realize the efficiency and power of the blood of Christ to cleanse from all sin. Faith will exalt Jesus as all and in all, the author and finisher of our faith, as of "God made unto us wisdom, righteousness, sanctification and redemption." Another inquiry:

IV. When are we to seek for and attain the blessing of sanctification or cleansing from all sin? Now. "Now is the accepted time &c." And why now?

1. Because the provisions and promises of the Gospel offer it to us by faith now.

2. Because the Apostles in their epistles address their brethren as sanctified in Christ Jesus; as holy brethren partakers of the heavenly calling; as perfect in Christ Jesus, &c. As they were, so should we be.

3. We should seek for this blessing now, because we know not how soon Jesus will come; lest when he comes he find us unprepared.

I am aware of one prominent objection to the doctrine of this article, which is: Paul says in the viith chapter of Romans: "I am carnal, sold under sin; for the good that I would, I do not, but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me," &c.

This is the language of Paul the convicted sinner, and altogether different from the expressions of Paul in Christ in the next chapter.

There are quite a number of us in this section of like faith with the friends of the *Review*, some recently converted, and the doctrine of this article is one of deep interest to us. It is what is giving us an influence over the minds of others around us.

Yours, in the hope of being like Jesus,

B. F. ROBBINS.

Friendship, Allegany Co., N. Y.

Letters.

"Then they that feared the Lord spake often one to another."

From Bro. Goodenough.

BRO. SMITH: I feel to rejoice that the Third Angel's Message is on the rise in this State. I want

to rise with it; for I believe it is the last call of mercy to this world, and is soon to close. O may we be prepared for that time! I want to be among the waiting ones when the Lord returns from the wedding.

I was at Hillsborough about three weeks ago, and found the brethren strong in the faith and striving to overcome. From that place I came here expecting to find the brethren rejoicing in the truth, but the enemy had been at work here since Bro. Phelps left, dividing the flock, not letting the brethren speak of the truth in their prayer-meetings. But the Lord has worked for them, and they are now striving to walk together again in peace and love. May the Lord help them. Last Sabbath I spoke to them, and we met in the evening for a prayer-meeting. The Lord met with us, praise his holy name!

Yours striving to overcome.

J. R. GOODENOUGH.

Sandusky, Sauk Co. Wis.

From Sister Lindsley.

DEAR BRETHREN AND SISTERS: For some time past I have desired to speak to you through the *Review* of the goodness of God to me. But I have been something at a loss what to write. Shall I speak of trials through which he has brought me, or can I praise him sufficiently without? As I read of the sorrows of others, it touches a tender chord of sympathy in my heart; for true billows of sorrow have again and again gone over me, so that they threatened to swallow me quite up. In the bitterness of my soul I exclaimed, Whose grief is like unto mine? and the enemy said to me There is no help for thee in God. But verily he hath helped me, he hath been with me in six troubles and in the seventh he has not left me.

Discouragement had weighed me down for a long time previous to the general conference at Roosevelt in Oct. last, which I attended. Then I began to feel there was hope in my case, and was much strengthened and encouraged. I had the evidence that the Lord still loved me, and soon he gave me another token of his love. The first of Nov. he laid his chastening hand upon me and permitted sickness to lay me low and helpless. At first it seemed to me the work of the enemy and that it was my privilege to be made whole. Now I think the Lord knew best what was for my good. He as the kind physician of my poor soul, watched with all a father's care the effects of this strict discipline. Often when almost sinking under the violent attacks of disease in my throat and lungs, some cordial from his blessed word would be applied and I was enabled to say, "Though he slay me yet will I trust in him." As he gently led me step by step he assured me that I should not be tempted above that I was able to bear. He sent his angels as ministering spirits around my couch, and as a sister whose communications were a great comfort to me at that time, wrote in the *Review*, "Angels have heard me praise him." Sometimes I thought I had learned the lessons of patience so perfectly that I needed such severe corrections no further. Then he would show me the weakness of my heart, and even yet he does not pronounce my convalescence perfect, nor altogether withdraw his chastening hand. But thanks to his name, I am trying to learn wisdom from the things which I have suffered, and hope at last to be counted worthy to overcome.

And here I would express my gratitude to the dear brethren and sisters who have ministered to my wants both temporal and spiritual, and whose prayers for me have not been few nor faithless. The Lord reward them.

Blessed be God even the Father of our Lord Jesus Christ, the father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. 2 Cor. i, 3, 4.

The work of the Third Message still lies near my heart; and although it is eight years this month since I embraced its truths I have never for a moment doubted its application to the present time. I realize in some degree the counsel to the Laodicean church, and see that we must all have an ex-

perience for ourselves in buying the tried gold, white raiment and eye salve. I love the communications in the *Review* from the scattered ones. I have wondered why we do not hear a word of encouragement from Bro. Rhodes under whose preaching I received the first message. A. M. LINDSLEY.

New Haven, N. Y. June 2nd. 1859.

From Sister Clarke.

BRO. SMITH:—I rejoice that my heart has been opened to receive the present truth, while so many are left to put light for darkness, and darkness for light. I can only praise and thank the Lord for his great goodness to me; first, in giving me parents who taught me the commandments, and gave me much good instruction which left serious impressions on my mind from childhood. But there was always something dark and mysterious to me, and I hardly dared indulge a hope until after receiving the present truth. I now have peace and joy in believing.

I have not a single doubt in regard to the present message's being the last. That the wheat and the tares are now being bound, and soon the last bundle will be bound, and we shall see the sign of the Son of man in heaven. My desire is to fully overcome, and be found with the wedding garment on, and be among those who will say, "This is our God, we have waited for him, he will save us."

I think I can truly say, I love his law, and his cause; and his word is more and more precious to me. I do rejoice that we can understand it, and know that his coming is near.

SARAH CLARKE.

Portage, Ohio.

Extracts from Letters.

Bro. W. Morse writes from Deerfield, Minnesota. "I have often thought of those passages in Matt. xxi. 23—28, where the chief priests and elders came to Jesus and said, By what authority doest thou these things?" Our Saviour did not go on to show them that he was the Christ, or by what authority he did those things; but he refers them back to the baptism of John, saying: "Whence was it? From heaven or of men?" He well knew that there was a gate they must go through; or, that they must believe John's preaching and receive that message as from God, or it would be in vain for him to try to show them that he or his authority was from God. Just so at the present day. If a man cannot be made to see that God has sent out his servants to proclaim the hour of his judgment come, or the first angel's message and also the second; it is in vain to try to show them the third, and the Sabbath through that message. I often think the reason some give up the Sabbath is, that they do not see it through the third message. We cannot patch this message upon the creeds of the churches. We cannot keep the Sabbath in the churches, any more than the children of Israel could keep it in slave-holding Egypt; hence we see that the second angel's message was given in the right time to bring us out and prepare a people for the third. In Matt. ix, 16 Jesus taught that no man putteth new cloth into an old garment, neither do men put new wine into old bottles. As new cloth would shrink by wearing, of course a piece of new sewed into an old garment would soon make the rent worse. Just so in the other case. As their bottles were made of leather, they were capable of stretching as the wine fermented; but after they became old, stiff and unyielding, if new was put into them, as it began to work, it would immediately burst the bottles. This parable fits well upon some at the present day. The Sabbath, the three angels' messages and sanctuary with their kindred truth, the churches cannot bear.

"Dear brethren, let me say in conclusion that I fully believe that here is the patience of the saints. Truly we have need of patience, for yet a little while and he that shall come will come and not tarry. Now the just shall live by faith.

"I cannot express my feelings of thankfulness while I write. It is said in Heb. xiii, 16—17, "Obey them that have the rule over you, and submit yourselves," for they watch for your souls as they that must give an account; that they may do

it with joy and not with grief. I feel truly thankful to those that have watched over me; and I am sorry to say that I fear they have borne it with grief. Pray for us still in this far off land, that we may possess a humble teachable spirit and be prepared to sing the song of triumph with the redeemed on Mt. Zion."

BRO. H. M. KENYON writes from Monterey, Mich. "My heart beats in unison with those who are looking and waiting for our Lord when he shall return from the wedding. The cause of present truth is still precious to me. It is a matter of rejoicing to me to know that this work is soon to come to a close, that the saints of all ages are to meet, never more to part.

"What consolation it is to those that have borne burdens and endured many hardships, and privations in the way, that Jesus is soon coming to redeem his people.

"I feel that I want to bear some humble part with God's people in their sufferings, that when they are glorified I may be glorified with them. Christ was our example. 1 Pet ii: 21. He was made perfect through suffering, Heb. ii: 10, and we are exhorted to rejoice inasmuch as we are partakers of Christ's sufferings; that when his glory shall be revealed we may be glad with exceeding joy. 1 Pet iv: 13."

SISTER ADAMS writes from Northfield Vt., May 23d. "My heart has been made glad by the progress of the last message of mercy to poor fallen man. We have much reason to praise God for his wonderful works to the children of men. The Lord is with his people, those that fear him and keep his commandments. When I read of some places where there are quite a number who meet from Sabbath to Sabbath to worship the God of heaven, I have wished many times that I lived among them; but God doeth all things well. By his grace and in his strength I will try to follow on to know the Lord whom to know aright is life eternal."

RIDING A HOBBY. The Archbishop of Dublin tells of a horseman who, having lost his way, made a complete circle; when the first round was finished, seeing the marks of horse's hoofs, and never dreaming that they were those of his own beast, he rejoiced and said, "This, at least, shows me that I am in some track!" When the second circuit was finished, the signs of travel were doubled, and he said "Now, surely, I am in a beaten way;" and with the conclusion of every round, the marks increased, till he was certain that he must be in some frequent thoroughfare, and approaching a populous town; but all the while he was riding after his horse's tail and deceived by the track of his own error. So it is with men that ride a hobby.—*Sel.*

There is nothing terrible in death, if your sins are pardoned, and your person accepted in the Beloved: get solid assurance upon these points, and farewell to the fear of death.

OBITUARY.

DIED of consumption, in the city of Middletown, Ct., May 12th. Jane Bill, 3d daughter of our late beloved Bro. E. L. H. Chamberlain, aged 18 years.

The subject of this brief notice was blest with early religious instructions, and was in truth the child of many prayers; and although she was never fully induced to yield her young heart to God while in health, (though at times she experienced and manifested a serious thoughtfulness since the death of her father), yet near the close of the suffering scene was saving grace most beautifully exemplified. She was blest and sustained under the most intense suffering, and patiently endured till her final release. The wasting process of her disease was very rapid and violent, and continued with no abatement till the last. Thus to see one in the full bloom and vigor of youth fade so rapidly and sink to the tomb, reminds us of the fearful uncertainty of all earthly, and the importance of seeking and living in readiness for our exit, or if suffered, to continue till Jesus comes. While we sympathize with the afflicted we rejoice in hope. J. Y. WILCOX.

Middletown Ct., June 2nd. 1859.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., JUNE 16, 1859.

Systematic Benevolence.

Bro. Abbey writes from Hubbardville, N. Y., stating his objection to their entering upon the plan of Systematic Benevolence. It is this: The church there raise yearly to sustain the cause about \$300, and should they act upon the proposed plan, they would raise only about \$40, and Bro. Wheeler would not be sustained.

Our reply is simply this—Hold on, brethren in Hubbardville and still do as you have been doing, until others come up and share the work with you, so that you will not find room to do as you have done. J. W.

The German Tract.

THE German Tract is now ready for circulation. It is a translation of Bro. J. H. Waggoner's work, entitled, "The Nature and Obligation of the Sabbath of the Fourth Commandment, with Remarks on the Great Apostasy, and Perils of the Last Days." We can say of the work in English, that much truth is contained in few pages, and that we highly approve its arrangement and the spirit in which it is written. As to the correctness of the translation of this work into the German language, &c., we will let the following competent judges testify.

BRO. AMADON: I have carefully gone through the German Tract, and found it a very good translation indeed, with only two or three slight typographical errors. I feel perfectly safe in recommending it to our brethren and sisters. It is a good translation, and with the blessing of the Lord, will do good.

Yours in hope of life.

GEORGE SMITH.

La Porte, Ind., May 23d, 1859.

I HAVE taken opportunity of examining the Tract entitled, "The Nature and Obligation of the Sabbath," translated into German, and published at the REVIEW BOOK ROOMS in this city, and am free to call it a perfect translation, as far as the original has come under my observation. I was frequently called upon to read proof, and give such directions as my knowledge of the German language, and also the art of printing, enabled me to give, and can say that the work is gotten up as faultless and unexceptionable as human hands may attempt.

JOHN C. GENTZLER.
Ed. Battle Creek Jeffersonian.

HAVING read, examined and corrected the proof-sheets of the Tract called "The Nature and Obligation of the Sabbath of the Fourth Commandment," translated from the original into German, and published at the REVIEW AND HERALD Office, I can truly say that it is an honest translation, ecclesiastical in style, correct in typography, truthfully representing their views on the Sabbath, from which the careful reader will get a clear idea of their doctrine on this point.

A. SCHODER.

Battle Creek, May 26th, 1859.

TESTIMONY FOR THE CHURCH No. 5.—The Lord has visited me again in great mercy. I am preparing a Tract which will probably be ready as soon as orders can reach me. The subjects of the Tract are—Testimony to the Laodiceans—Systematic Benevolence—The Talents, Matt. xxv.—The unjust steward, Luke xvi.—Co-partnership with unbelievers, and slack management of worldly matters—Idle words—Oath-taking—Meeting-house building, &c. I want all the friends of the cause to have it, pay, or no pay. Those who choose, may send ten cts. a copy, others may send more or nothing, as they choose. Let the poor who have no money, be sure to send. Address Ellen G. White, Battle Creek, Mich.

E. G. W.

Note from Bro. Edson.

I send \$— to help hire a man to work in Bro. J. N. Andrews' place, in order that Bro. A. may go with a tent, or labor in the great harvest-field, as the Lord shall direct. I will try to send a mite more at some future time for the same object if necessary.

Your Conference at Battle Creek I suppose is now just closed. I felt some considerable anxiety to attend this Conference, but did not see my way clear. I have felt some freedom, and a measure of the Spirit frequently, while praying for the great Head of the Church to preside at the Conference, and for its good result. I have fondly hoped and prayed that this Conference would be the dawning of a new era in the Third Angel's Message, and still hope and pray that a new era in the Message

may be dated from this Conference just closed. My prayer is that the spirit of sacrifice may be revived in the church throughout, and that there may be a coming up as one man to the help of the Lord. I very much desire the Lord to give a new impetus to the cause of present truth. I much desire to see "the cause revived and carried on its way, with greater power than ever before."

The mighty men of the earth are waking up and preparing war, and the muttering thunders of the gathering storm seem waxing louder and louder, and shall the remnant who expect to stand in the battle in the day of the Lord still slumber and sleep? May heaven forbid it, lest we sleep a perpetual sleep, and not awake.

HIRAM EDSON.

Thank you, Bro. Edson; but you will see that the friends of the cause in Michigan are pledged to sustain Bro. A. this season. They will do it cheerfully and fully. They will sustain the cause in this State, and help western Missionaries. Let New York come up to her own wants. Bro. A. is needed more there than here, and if the friends in New York had been in season, they could have had help to run their Tent. We say, Let the brethren in New York come up to the work, where they can work with preachers who visit them, sustain the cause in that State, and help send the Message to destitute fields.

J. W.

TENT MEETING.



THE Michigan Tent will be pitched, providence permitting, in Marshall, Thursday morning, June 16th, first lecture in the evening. One meeting on the Sabbath, 11 A.M.

J. N. LOUGHBOROUGH,
J. N. ANDREWS.

Business Department.

Business Notes.

W. Morse. You are credited on our book to xiv. 5.
S. A. McPherson. The *Instructor* has been sent to you to Berlin, Mich.
A. M. Lindsley. We put the paper you speak of at half price and extend the credit to xv. 8.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

M. M. Osgood, J. M. Hall, E. Magee, E. Lobdell, J. T. Mitchell, A. M. Lindsley, Geo. W. Washburn, E. W. Waters, J. A. Wilcox, E. Stafford, I. E. O. J. Clarke, C. H. Miles, I. N. VanGorder, D. Upson, J. Martin, W. Morse, Z. Andrews, H. G. Buck, T. T. Brown, J. W. Bacheller, L. Mighell, A. M. Antisdale, H. Edson, M. A. Crary, S. A. McPherson, M. Chambers, S. Myers, M. J. Bartholf, I. Sanborn, D. T. Taylor, E. Arnold.

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